

# TAFSEER HUB-E-ALI<sup>ASWS</sup>

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## MERITS OF THE HOLY QURAN

### Glory Of The Quran

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ غَالِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ( إِذَا جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَوْلِيَّيْنَ وَ الْأَخْرِيَّيْنَ إِذَا هُمْ بِشَخْصٍ قَدْ أُقْبِلَ لَمْ يُرَ قَطُّ أَحْسَنُ صُورَةً مِنْهُ فَإِذَا نَظَرَ إِلَيْهِ الْمُؤْمِنُونَ وَ هُوَ الْقُرْآنُ قَالُوا هَذَا مِنَّا هَذَا أَحْسَنُ شَيْءٍ رَأَيْنَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah<sup>asws</sup> said: 'When Allah<sup>azwj</sup> will Gather the former ones and the latter ones, they would be with a person who would be in front of them. They would not have seen an image better than it, at all. So when the *Momineen* will look at him, and he would be the Quran, they would be saying, 'This one is from us. This is the best thing we have seen'.

فَإِذَا انْتَهَى إِلَيْهِمْ جَاذَهُمْ ثُمَّ يَنْظُرُ إِلَيْهِ الشُّهَدَاءُ حَتَّى إِذَا انْتَهَى إِلَى آخِرِهِمْ جَاذَهُمْ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ كُلَّهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُرْسَلِينَ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ حَتَّى يَنْتَهِيَ إِلَى الْمَلَائِكَةِ فَيَقُولُونَ هَذَا الْقُرْآنُ

So when he ends up to them, he would go past them. Then the martyrs would look at him, until when he ends up to the last of them, and goes past them. So they would be saying: 'This is the Quran'. So he would go past them until when he ends up to the *Mursil* Prophets<sup>as</sup>, and they<sup>as</sup> would be saying: 'This is the Quran'. So he would go past them until he ends up to the Angels, and they would be saying: 'This is the Quran'.

فَيَجُوزُهُمْ ثُمَّ يَنْتَهِيَ حَتَّى يَقِفَ عَنِ يَمِينِ الْعَرْشِ فَيَقُولُ الْجَبَّارُ وَ عَزَّتِي وَ جَلَالِي وَ اِرْتِفَاعِ مَكَانِي لِأَكْرَمَنِ الْيَوْمِ مَنْ أَكْرَمَكَ وَ لَأَهْيَنَنَّ مَنْ أَهَانَكَ .

So he would be going past them. Then he would end up until he pauses on the right of the Throne. So the Compeller would be Saying: "By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty, and the Loftiness of My<sup>azwj</sup> Position! Today I<sup>azwj</sup> shall Honour the one who honoured you, and I<sup>azwj</sup> shall Dishonour the one who dishonoured you"<sup>1</sup>.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ مَنْظُورٍ إِلَيْهِ صُورَةً فَيَمُرُّ بِالْمُسْلِمِينَ فَيَقُولُونَ هَذَا الرَّجُلُ مِنَّا فَيَجَاوِزُهُمْ إِلَى النَّبِيِّ فَيَقُولُونَ هُوَ مِنَّا فَيَجَاوِزُهُمْ إِلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ فَيَقُولُونَ هُوَ مِنَّا حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ عَزَّ وَ جَلَّ فَيَقُولُ يَا رَبُّ فُلَانُ بْنُ فُلَانٍ أَظْمَأْتُ هَوَاجِرَهُ وَ أَسْهَرْتُ لَيْلَهُ فِي دَارِ الدُّنْيَا وَ فُلَانُ بْنُ فُلَانٍ لَمْ أَظْمِئْ هَوَاجِرَهُ وَ لَمْ أُسْهَرْ لَيْلَهُ

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

<sup>1</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 14

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Quran will come on the Day of Judgment in the best perspective of the image. So it would pass by the Muslims, and they would be saying, 'This is the man from us'. So it would go past them to the Prophets<sup>as</sup>, and they<sup>as</sup> would be saying: 'He is from us'. So it would go past them to the Angels of Proximity, and they would be saying: 'He is from us'; to the extent that it would end up to the Lord<sup>azwj</sup> of the Honour, Mighty and Majestic and it would be saying: 'O Lord<sup>azwj</sup>! So and so, son of so and so, his mouth was thirsty, and he observed vigils during his nights in the house of the world; and so and so, son of so and so, his mouth was not thirsty and he did not observe vigils during his night'.

فَيَقُولُ تَبَارَكَ وَ تَعَالَى أَدْخَلَهُمُ الْجَنَّةَ عَلَى مَنَازِلِهِمْ فَيَقُومُ فَيَتَّبِعُونَهُ فَيَقُولُ لِلْمُؤْمِنِ اقْرَأْ وَ ارْقَأْ قَالَ فَيَقْرَأُ وَ يَرْقَى حَتَّى يَبْلُغَ كُلُّ رَجُلٍ مِنْهُمْ مَنْزِلَتَهُ الَّتِي هِيَ لَهُ فَيُنزِلُهَا .

So the Blessed and High would be Saying: "Enter them into the Paradise upon their (relevant) status. So they would be arising and following it. So it would be Saying to the *Momin*: 'Recite and ascend'. He<sup>asws</sup> said: 'So he (the *Momin*) would recite and ascend until each man from them would reach his dwelling which is for him, so it would lodge him (therein)'.<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ الدَّوَابَّ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ دِيْوَانٌ فِيهِ النَّعْمُ وَ دِيْوَانٌ فِيهِ الْحَسَنَاتُ وَ دِيْوَانٌ فِيهِ السَّيِّئَاتُ فَيُقَابَلُ بَيْنَ دِيْوَانِ النَّعْمِ وَ دِيْوَانِ الْحَسَنَاتِ

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'Abu Abdullah<sup>asws</sup> said: 'The registers on the Day of Judgment would be three registers – a register in which are (recorded) the Bounties, and a register in which are (recorded) the good deeds, and a register in which are (recorded) the evil deeds.

فَتَسْتَعْرِقُ النَّعْمَ عَامَّةً الْحَسَنَاتِ وَ يَبْقَى دِيْوَانُ السَّيِّئَاتِ فَيُدْعَى بِابْنِ آدَمَ الْمُؤْمِنِ لِلْحِسَابِ فَيَتَقَدَّمُ الْقُرْآنُ أَمَامَهُ فِي أَحْسَنِ صُورَةٍ فَيَقُولُ يَا رَبِّ أَنَا الْقُرْآنُ وَ هَذَا عَبْدُكَ الْمُؤْمِنُ قَدْ كَانَ يُعِيبُ نَفْسَهُ بِتِلَاوَتِي وَ يُطِيلُ لَيْلَهُ بِرَتِيلِي وَ تَفِيضُ عَيْنَاهُ إِذَا تَهَجَّدَ فَأَرْضِهِ كَمَا أَرْضَانِي

So the Bounties would generally cover the good deeds, and there would remain the evil deeds. So the son of Adam<sup>as</sup> would be called for the Reckoning, and the Quran would walk in front of him in an excellent image, and it would be saying: 'O Lord<sup>azwj</sup>! I am the Quran, and this is Your<sup>azwj</sup> servant who used to exhaust himself by my recitation, and prolong his nights by my slow recitation, and flooded his eyes (with tears) when he (prayed the) *Tahajjud Salāt*, therefore Please him just as You<sup>azwj</sup> have Pleasem me'.

<sup>2</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 11

قَالَ فَيَقُولُ الْعَزِيزُ الْجَبَّارُ عَدِيدٌ يُغِيظُ بِمِينِكَ فَيَمْلَأُهَا مِنْ رِضْوَانِ اللَّهِ الْعَزِيزِ الْجَبَّارِ وَ يَمْلَأُ شِمَالَهُ مِنْ رَحْمَةِ اللَّهِ ثُمَّ يُعَالُ هَذِهِ الْجَنَّةُ مُبَاحَةً لَكَ فَأَقْرَأْ وَ اصْعَدْ فَإِذَا قَرَأَ آيَةً صَعِدَ دَرَجَةً .

He<sup>asws</sup> said: 'So the Mighty, the Compeller would be Saying: "My<sup>azwj</sup> servant! Extend your right hand". So it would be Filled with the Pleasure of Allah<sup>azwj</sup>, the Mighty, the Compeller, and his left hand would be Filled from the Mercy of Allah<sup>azwj</sup>. Then it would be said to him: 'This is the Paradise, Gifted for you. Therefore recite and ascend. So whenever he recites a Verse, he would ascend a level'.<sup>3</sup>

## The Holy Quran – A Creation Or Creator?

و عن زرارة قال: سألت أبا جعفر (عليه السلام) عن القرآن، فقال لي: «لا خالق و لا مخلوق، و لكنه كلام الخالق».

And from Zurara who said,

'I asked Abu Ja'far<sup>asws</sup> about the Quran, so he<sup>asws</sup> said to me: '(It is) neither Creator nor a created, but it is the Speech of the Creator".<sup>4</sup>

عن ياسر الخادم، عن الرضا (عليه السلام) أنه سئل عن القرآن، فقال: «لعن الله المرجئة، و لعن الله أبا حنيفة، إنه كلام الله غير مخلوق حيث ما تكلمت به، و حيث ما قرأت و نطقت، فهو كلام و خير و قصص».

From Yasser Al Khadim,

from Al Reza<sup>asws</sup> having been asked about the Quran, so he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Curse the Murjiites, and may Allah<sup>azwj</sup> Curse Abu Haneefa! It is the Speech of Allah<sup>azwj</sup> other than a Created (thing) where you said with it, and what you recited and you spoke with it, so it is speech and news and stories'.<sup>5</sup>

و عن زرارة، قال: سألته عن القرآن، أ خالق هو؟ قال: «لا». قلت: أ مخلوق؟ قال: «لا، و لكنه كلام الخالق» يعني أنه كلام الخالق بالفعل.

And from Zurara who said,

'I asked him<sup>asws</sup> about the Quran, 'Is it Creator, Him<sup>azwj</sup>?' He<sup>asws</sup> said: 'No'. I said, 'A creation?' He<sup>asws</sup> said: "No, but it is a Speech of the Creator'. Meaning, it is the Speech of the Creator by the deed'.

<sup>3</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 12

<sup>4</sup> تفسير العياشي 1: 14 / 6.

<sup>5</sup> تفسير العياشي 1: 17 / 8.

## Description of the Holy Quran

و عن الحسن بن موسى الخشاب رفعه، قال:

And from Al Hassan Bin Musa Al Khashab, raising it, said,

قال أبو عبدالله (عليه السلام): و قال رسول الله (صلى الله عليه و آله): القرآن هدى من الضلالة، و تبيان من العمى، و استقالة من العثرة، و نور من الظلمة، و ضياء من الأحزان، و عصمة من الهلكة، و رشد من الغواية، و بيان من الفتن، و بلاغ من الدنيا إلى الآخرة، و فيه كمال دينكم. فهذه صفة رسول الله (صلى الله عليه و آله) للقرآن، و ما عدل أحد عن القرآن إلا إلى النار».

Abu Abdullah<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> said: 'The Quran is a Guidance from the straying, and a clarification from the blindness, and a departure from the stumbling, and a light from the darkness, and a brightness from the sorrows, and a protection from the destruction, and a right way from the error, and an explanation from the strife, and a deliverer from the world to the Hereafter, and in it is the perfection of your Religion'. So this is the description of Rasool-Allah<sup>saww</sup> of the Quran, and no one would digress from the Quran except to the Fire".<sup>6</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ وَهَيْبِ بْنِ حَفْصِ عَنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الْقُرْآنَ رَاجِعٌ وَ أَمْرٌ يَأْمُرُ بِالْجَنَّةِ وَ يَرْجِعُ عَنِ النَّارِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Quran is a Blocker and is a Commander. It Commands with (going to) the Paradise and Blocks from (going to) the Fire'.<sup>7</sup>

## Structure of the Holy Quran

عن الاصمغ بن نباتة قال: قال علي عليه السلام: نزل القرآن أرباعا فربع فينا، وربع في عدونا، وربع سنن وأمثال وربع فرائض وأحكام فلنا كرائم القرآن.

From Al Asbagh Bin Nabata who said,

Ali<sup>asws</sup> said: 'The Quran has been Revealed in quarters, so a quarter is regarding us<sup>asws</sup>, and a quarter is regarding our<sup>asws</sup> enemies, and a quarter is regarding the Sunnah and the examples, and a quarter is regarding the Obligations and the Ordinances. So for us<sup>asws</sup> is the Prestige of the Quran'.<sup>8</sup>

<sup>6</sup> تفسير العياشي 1: 7 / 5 و 8.

<sup>7</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 9

<sup>8</sup> Shawahid Al Tanzeel – H 58

## The Esoteric and the Exoteric Meanings

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن الفضيل بن يسار، قال: قلت لأبي عبد الله (عليه السلام): إن الناس يقولون: إن القرآن نزل على سبعة أحرف؟ فقال: «كذبوا أعداء الله، و لكنه نزل على حرف واحد، من عند الواحد».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah<sup>asws</sup> that, 'The people are saying that the Quran was Revealed upon seven letters?' So he<sup>asws</sup> said: 'They lie, enemies of Allah<sup>azwj</sup>! But, it was Revealed upon one letter from the Presence of the One<sup>azwj</sup>,<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَتَيْهَا النَّاسُ إِنْكُمْ فِي دَارِ هُدًى وَ أَنْتُمْ عَلَى ظَهْرِ سَفَرٍ وَ السَّيْرُ بِكُمْ سَرِيعٌ وَ قَدْ رَأَيْتُمُ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ يُبْلِيَانِ كُلَّ جَدِيدٍ وَ يُقَرَّبَانِ كُلَّ بَعِيدٍ وَ يَأْتِيَانِ بِكُلِّ مَوْعُودٍ فَأَعِدُّوا الْجَهَازَ لِتُعَدَّ الْمَجَازِ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O you people! You are in a house of truce, and you are upon the back of a journey and the travel is quick with you, and you have seen the night and the day, and the sun and the moon turning every new (thing) into old, and every remote (thing) to be close by, and every promised (thing) has come up, therefore prepare the ship (of life) for the long passageway'.

قَالَ فَقَامَ الْمُقَدَّادُ بْنُ الْأَسْوَدِ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا دَارِ الْهُدَى قَالَ دَارِ بِلَاغٍ وَ انْقِطَاعٍ فَإِذَا التَّبَسَّتْ عَلَيْكُمْ الْفِتْنُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَ مَاحِلٌ مُصَدَّقٌ وَ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَ مَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَ هُوَ الدَّلِيلُ يَدُلُّ عَلَى خَيْرِ سَبِيلٍ

So Al-Miqdad Bin al-Aswad<sup>ra</sup> arose and said, 'O Rasool-Allah<sup>saww</sup>! And what is the house of truce?' He<sup>saww</sup> said: 'A house of communication and interruption. So when the strife confuses upon you like the interruption of the dark night, so upon you is to be with the Quran, for it is an interceder who would be interceded with, and an inviter who would be ratified; and the one who makes it to be in front of him, it would Guide him to the Paradise, and the one who makes it to be behind him, it would usher him into the Fire, and it is a pointer upon the best way.

وَ هُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَ بَيَانٌ وَ تَحْصِيلٌ وَ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ وَ لَهُ ظَهْرٌ وَ بَطْنٌ فَظَاهِرُهُ حُكْمٌ وَ بَاطِنُهُ عِلْمٌ ظَاهِرُهُ أَيْقُنٌ وَ بَاطِنُهُ عَمِيقٌ لَهُ جُحُومٌ وَ عَلَى جُحُومِهِ جُحُومٌ لَا تُحْصَى عَجَائِبُهُ وَ لَا تُبْلَى عَرَائِبُهُ

And it is a Book wherein is detail, and explanation, and achievement, and it is the detail not being with the amusement; and for it there is an apparent and a hidden (meaning). So it's apparent is wisdom, and its hidden is knowledge. Its apparent is profound, and its hidden is bottomless. There are luminaries for it, and upon its luminaries, are (more) luminaries. Neither can its wonderments be counted nor do its marvels wear out.

فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلْيَجَلُ جَالٍ بَصَرُهُ وَ لِيَبْلُغَ الصِّفَةَ نَظَرُهُ يَنْجِي مَنْ عَطِبَ وَ يَتَخَلَّصُ مَنْ نَشِبَ فَإِنَّ التَّفَكُّرَ حَيَاةَ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَ قَلَّةِ التَّرْتُّبِ .

Therein are lanterns of guidance, and minarets of wisdom, and it evidences upon the recognition to the one<sup>asws</sup> who understands the capacity, so it brightens the brightness of his insight and lets his look reach the capacity. It rescues from the corruption and finishes off from the entanglements, for the pondering is a revival of the heart of insight just as the enlightened one walks in the darkness with the light. Therefore, it is upon you with the excellent sincerity and without having second thoughts'.<sup>10</sup>

عن محمد بن مسلم، قال: قال أبو جعفر (عليه السلام): «يا محمد، إذا سمعت الله ذكر أحدا من هذه الأمة بخير، فهم نحن، و إذا سمعت الله ذكر قوما بسوء ممن مضى، فهم عدونا».

From Muhammad Bin Muslim who said,

'Abu Ja'far<sup>asws</sup> said: 'O Muhammad! When you hear Allah<sup>azwj</sup> Mention anyone from this community with goodness, so we<sup>asws</sup> are they, and when you hear Allah<sup>azwj</sup> Mention a people with evil, from the ones of the past, so they are our<sup>asws</sup> enemies".<sup>11</sup>

قال جعفر بن محمد الصادق عليه السلام: أما والله لو قرئ القرآن كما انزل لالفيتونا فيه مسمين كما سمي من كان قبلنا،

Ja'far Bin Muhammad Al Sadiq<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! If the Quran is recited as it was revealed, there would have been therein our<sup>asws</sup> names just like the names of the ones who were before us<sup>asws</sup>'.<sup>12</sup>

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبد الله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله،

And it is supported by this, what has been reported Abu Ja'far Al Tusi by his chain going up to Al Fazl Bin Shazaan, from Dawood Bin Kaseer who said,

<sup>10</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 2

<sup>11</sup> تفسير العياشي 1: 13 / 3.

<sup>12</sup> Bihar Ul Anwaar – Vol 89 P 74

'I said to Abu Abdullah<sup>asws</sup>, 'You<sup>asws</sup> (Imams<sup>asws</sup>) are the Salat in the Book of Allah<sup>azwj</sup> Mighty and Majestic, and you<sup>asws</sup> are the Zakat, and you<sup>asws</sup> are the Hajj?' He<sup>asws</sup> said: 'O Dawood! We<sup>asws</sup> are the Salat in the Book of Allah<sup>azwj</sup> Mighty and Majestic, and we<sup>asws</sup> are the Zakat, and we<sup>asws</sup> are the Fasts, and we<sup>asws</sup> are the Hajj the Kaaba of Allah<sup>azwj</sup>, and we<sup>asws</sup> are the Sacred Month, and we<sup>asws</sup> are the Sacred city, and we<sup>asws</sup> are the Kaaba of Allah<sup>azwj</sup>, and we<sup>asws</sup> are the Qiblah of Allah<sup>azwj</sup>, and we<sup>asws</sup> are the Face of Allah<sup>azwj</sup>.

قال الله تعالى: فَأَيُّنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ، و نحن الآيات، و نحن البيئات.

Allah<sup>azwj</sup> Said: **“therefore, wherever you turn, there is Allah's Face [2:115]”**, and we<sup>asws</sup> are the Signs, and we<sup>asws</sup> are the Evidence’.

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our<sup>asws</sup> enemies in the Book of Allah<sup>azwj</sup> are: -The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine’.<sup>13</sup>

## Content of the Holy Quran

عن سماعة، قال: قال أبو عبدالله (عليه السلام): «إن الله أنزل عليكم كتابه، و هو الصادق البر، فيه خبركم، و خبر من قبلكم، و خبر من بعدكم، و خبر السماء و الأرض، و لو أتاكم من يخبركم عن ذلك لتعجبتم من ذلك».

From Sama'at who said,

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Sent down His<sup>azwj</sup> Book unto you all, and He<sup>azwj</sup> is the Truthful, Righteous. Therein is your news and the news of the ones before you, and news of the ones (to come) after you, and news of the sky and the earth; and had someone come to you informing you all about that, you would have been astounded from that’.<sup>14</sup>

و عنه (عليه السلام): «القرآن ظاهره أنيق، و باطنه عميق، لا تغنى عجائبه، و لا تنقضي غرائبه، و لا تكشف الظلمات إلا به».

And from him<sup>asws</sup>: 'The Quran (is such that), its apparent is elegant, and its hidden is deep. Its wonders do not cease nor does its strangeness expire, nor can the darkness be removed except by it’.<sup>15</sup>

<sup>13</sup> تأويل الآيات 1: 2/19

<sup>14</sup> تفسير العياشي 1: 18/8.

<sup>15</sup> ربيع الأبرار 2: 80.

عن محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن حديد، عن مرزوم، عن أبي عبدالله (عليه السلام)، قال: «إن الله تبارك و تعالى أنزل في القرآن تبيان كل شيء، حتى - و الله - ما ترك شيئاً يحتاج إليه العباد، لا يستطيع عبد يقول لو كان هذا أنزل في القرآن، إلا و قد أنزله الله فيه».

From Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Marazim,

from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High Revealed in the Quran an explanation of everything, to the extent – by Allah<sup>azwj</sup> – He<sup>azwj</sup> did not neglect anything the servants would be needy to. There is no leeway for a servant to be saying, 'If only this had been Revealed in the Quran', except and Allah<sup>azwj</sup> has already Revealed in it'.<sup>16</sup>

## Revelation Sequence

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ السَّرِيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوَّلُ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَأُ بِاسْمِ رَبِّكَ وَ آخِرُهُ إِذَا جَاءَ نَصْرُ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Al Hassan Al Sarriy, from his uncle Ali Bin Al Sariy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The first of what was Revealed upon Rasool-Allah<sup>saww</sup> was **In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful, Read in the name of your Lord Who Created [96:1]** and the last of it (Chapter Revealed) was **When there comes the help of Allah and the victory [110:1]**.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ( قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ وَ إِنَّمَا أُنزِلَ فِي عِشْرِينَ سَنَةً بَيْنَ أَوَّلِهِ وَ آخِرِهِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Al Qasim, from Muhammad Bin Suleyman, from Dawood, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **The Month of Ramazan is that in which the Quran was Revealed [2:185]**, but rather it was Revealed during twenty years between its first and its last'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ( نَزَلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ نَزَلَ فِي طُولِ عِشْرِينَ سَنَةً

<sup>16</sup> الكافي 1: 48 / 1.

<sup>17</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 5

So Abu Abdullah<sup>asws</sup> said: 'The Quran was Revealed as a whole in one go during the Month of Ramazan to the Oft-Frequented House (البيت المعمور), and then it was Revealed in length over twenty years'.

ثُمَّ قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَزَلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَتْ التَّوْرَةَ لَيْسَتْ مَضِينٍ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَ الْإِنْجِيلَ لثَلَاثَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَ الزَّبُورَ لثَمَانَ عَشَرَ خَلُونَ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَ الْقُرْآنَ فِي ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ .

Then he<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said: 'The Parchment of Ibrahim<sup>as</sup> was Revealed during the first night from the Month of Ramazan, and the Torah was Revealed when two (days) had not lapsed from the Month of Ramazan, and the Evangel, when thirteen nights from the Month of Ramazan, and the Psalms was Revealed on the eighteenth from the Month of Ramazan, and the Quran was Revealed during the twenty-third from the Month of Ramazan'.<sup>18</sup>

## The Holy Quran and the Furqan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ أَوْ عَنْ غَيْرِهِ عَمَّنْ ذَكَرَهُ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْقُرْآنِ وَ الْفُرْقَانِ أَ هُمَا شَيْئَانِ أَوْ شَيْءٌ وَاحِدٌ فَقَالَ ( عَلَيْهِ السَّلَام ) الْقُرْآنُ جُمْلَةُ الْكِتَابِ وَ الْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلِ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Sinan, or from someone else, from the one who mentioned it who said,

'I asked Abu Abdullah<sup>asws</sup> about the Quran and the Furqan, are these two different things or one thing?' So he<sup>asws</sup> said: 'The Quran is the total Book, and the Furqan is the Decisive, the Obligatory to be acted with'.<sup>19</sup>

## Style of the Holy Quran

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَجَّالِ عَمَّنْ ذَكَرَهُ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ قَالَ يُبَيِّنُ الْأَلْسُنَ وَ لَا تُبَيِّنُهُ الْأَلْسُنُ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hajjal, from the one who mentioned it,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic ***In clear Arabic language [26:195].*** He<sup>asws</sup> said: 'It (Quran) explains the languages, and the languages do not explain it'.<sup>20</sup>

<sup>18</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 6

<sup>19</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 11

<sup>20</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 20

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْقُرْآنَ نَزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَقَالَ كَذَبُوا أَعْدَاءُ اللَّهِ وَ لَكِنَّهُ نَزَلَ عَلَى وَاحِدٍ مِنْ عِنْدِ الْوَاحِدِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The people are saying that the Quran was Revealed upon seven Letters (Phrases)'. So he<sup>asws</sup> said: 'They are lying, enemies of Allah<sup>azwj</sup>! But, it was Revealed upon one Letter (Phrase) from the Presence of the One<sup>azwj</sup>'<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَ الْقُرْآنُ بِإِيَّائِكَ أَغْنِي وَ اسْتَمْعِي يَا حَارَةَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Quran was Revealed Meaning you (as the second person) and Making the neighbours (third person) hear it'.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَعْنَاهُ مَا عَاتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَهُوَ يَعْنِي بِهِ مَا قَدْ مَضَى فِي الْقُرْآنِ مِثْلُ قَوْلِهِ وَ لَوْ لَا أَنْ تَبْنَتَاكَ لَقَدْ كِدْتَ تَرَكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا عَنِّي بِدَلِكِ غَيْرُهُ .

And in another report,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Its Meaning what Allah<sup>azwj</sup> Mighty and Majestic Reproached with upon His<sup>azwj</sup> Prophet<sup>as</sup>, so its Meaning is what has continued in the Quran, for example His<sup>azwj</sup> Words **And had We not Affirmed you, you would have almost inclined towards them a little [17:74]**, Meaning by that others than him<sup>saww</sup>'. (i.e., the word 'you' is not addressed to Rasool-Allah<sup>saww</sup>, but to the general Muslims).<sup>22</sup>

## Learning the Holy Quran

و عنه، عن الحفار، قال: حدثنا أبو عمرو عثمان بن أحمد بن عبدالله الوراق - المعروف بابن السماك - قال: حدثنا أبو قلابة عبد الملك بن محمد بن عبدالله الرقاشي، قال: حدثني أبي، و معلى بن أسد، قالوا: حدثنا عبد الواحد بن زياد، عن عبد الرحمن بن إسحاق، عن النعمان بن سعد، عن علي (عليه السلام): «أن النبي (صلى الله عليه وآله) قال:

And from him, from Al Hafar, from Amro Usman Bin Ahmad Bin Abdullah Al Waraq, well known as Ibn Al Samaak, from Abu Qalaba Abdul Malik Bin Muhammad Bin Abdullah Al Raqashy, from his father, and Moala Bin Asad, from Abdul Wahid Bin Ziyad, from Abdul Rahman Bin Is'haq, from Al Numan Bin Sa'ad,

<sup>21</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 13

<sup>22</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 14

خياركم من تعلم القرآن و علمه».

From Ali<sup>asws</sup>: 'The Prophet (s.a.w) said: 'The best of you is the one who learns the Quran and its knowledge''.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سُلَيْمِ الْقَرَاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ أَوْ يَكُونَ فِي تَعْلِيمِهِ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Suleym Al Fara'a, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is befitting for the *Momin* that he does not die until he learns the Quran, or happens to be in its learning (process)'.<sup>24</sup>

## Memorising the Holy Quran

الشيخ في (أماليه): بإسناده عن محمد بن القاسم الأنباري، قال: حدثنا أبو بكر محمد بن علي بن عمر، قال: حدثنا داود بن رشيد، قال: حدثنا الوليد بن مسلم، عن عبدالله بن لهيعة، عن مشرح بن هاعان، عن عقبة ابن عامر، قال: قال رسول الله (صلى الله عليه و آله): «لا يعذب الله قلبا وعى القرآن».

The Sheykh in his Amaali, by his chain, from Muhammad Bin Al Qasim Al Anbary, from Abu Bakr Muhammad Bin Ali Bin Umar, from Dawood Bin Rasheyd, from Al Walid Bin Muslim, from Abdullah Bin Lahiya, from Mashrah Bin Ha'an, from Uqba Ibn Aamir who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> will not Punish a heart retaining the Quran''.<sup>25</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The memoriser of the Quran, the one acting by it, would be with the Ambassadors (*Mursil* Prophets<sup>as</sup>), the honourable, the righteous'.<sup>26</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْحُجَّاجِ الْحُشَّابِ عَنْ أَبِي كَهْمَسٍ الْأَيْمِيِّ بْنِ عُبَيْدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ ثُمَّ نَسِيَهُ فَرَدَدْتُ عَلَيْهِ ثَلَاثاً أَعْلَيْهِ فِيهِ حَرْجٌ قَالَ لَا .

<sup>23</sup> الأمالى 2: 367، سنن الدارمي 2: 437، سنن الترمذي 5: 2908 /174

<sup>24</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 3 H 3

<sup>25</sup> الأمالى 1: 5

<sup>26</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 2

Abu Ali Al Ashary, from Al Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Al Hajjaj Al Khashhab, from Abu Kahmasy Al Haysam Bin Ubeyd who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who recites the Quran, then forgets it', and I reiterated it to him<sup>asws</sup> three (times), 'Is there any blame upon him?' He<sup>asws</sup> said: 'No'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ نَسِيَ سُورَةً مِنَ الْقُرْآنِ مَثَلَتْ لَهُ فِي صُورَةٍ حَسَنَةٍ وَ دَرَجَةٍ رَفِيعَةٍ فِي الْجَنَّةِ فَإِذَا رَأَاهَا قَالَ مَا أَنْتَ مَا أَحْسَنْتَ لِي فَأَيُّكُمْ لِي فَيَقُولُ أَمَا تَعْرِفُنِي أَنَا سُورَةٌ كَذَا وَ كَذَا وَ لَوْ لَمْ تُنْسِنِي رَفَعْتُكَ إِلَى هَذَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who forgets a Chapter from the Quran, it would be resembled for him in a beautiful image, and be in a lofty level in the Paradise. So when he sees it, he would say, 'What are you? How beautiful! If only you were for me'. So it would be saying: 'But, do you not recognise me? I am Chapter such and such, and had you not forgotten me, I would have raised you to this (level)'.<sup>28</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلٍ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ وَ يَحْفَظُهُ بِمَشَقَّةٍ مِنْهُ وَ قَلَّةٍ حِفْظٍ لَهُ أَجْرَانِ .

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The one who addresses the Quran and memorises it with difficulty from him, and has scarce memorisation, for him would be two Recompenses (double)'.<sup>29</sup>

## General Recitation Of The Holy Quran

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْفَضِيلِ بْنِ عُثْمَانَ عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ رَفَعَهُ قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نَزَرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ وَ لَا تَتَّخِذُوهَا قُبُوراً كَمَا فَعَلَتِ الْيَهُودُ وَ النَّصَارَى صَلُّوا فِي الْكِنَائِسِ وَ الْبَيْعِ وَ عَطَلُوا بُيُوتَهُمْ فَإِنَّ الْبَيْتَ إِذَا كَثُرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ خَيْرُهُ وَ اتَّسَعَ أَهْلُهُ وَ أَضَاءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ بُحُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Fuzayl Bin Usman, from Lays Bin Abu Suleym, raising it,

'He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said: 'Illuminate your houses by the recitation of the Quran and do not be taking it as graves just as the Jews and the Christians did.

<sup>27</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 4 H 5

<sup>28</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 4 H 2

<sup>29</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 3 H 1

They pray in their churches and the synagogues, and they left their houses as inactive, for the house, when the recitation of the Quran is frequented in it, would be of abundant goodness, and (sustenance of) its inhabitants would be Expanded, and it would shine for the inhabitants of the sky just as the stars shine for the inhabitants of the earth'.<sup>30</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْبَيْتَ إِذَا كَانَ فِيهِ الْمَرْءُ الْمُسْلِمُ يَتْلُو الْقُرْآنَ يَتَرَاءَاهُ أَهْلُ السَّمَاءِ كَمَا يَتَرَاءَى أَهْلُ الدُّنْيَا الْكَوْكَبَ الدُّرِّيَّ فِي السَّمَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abd Al A'ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The house in which there was a Muslim person reciting the Quran, the inhabitants of the sky would see it just as the inhabitants of the world seen the shining star in the sky'.<sup>31</sup>

## Quantity Of Recitation

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً .

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Quran is a Covenant of Allah<sup>azwj</sup> to His<sup>azwj</sup> creatures. Thus, it is befitting for the Muslim person that he looks into his covenant, and that he recites fifty Verses from it, during every day',<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ قَالَ لَا يُعْجِبُنِي أَنْ تَقْرَأَهُ فِي أَقَلِّ مِنْ شَهْرٍ .

Ali Bin Ibrahim, from his father, from Hammad, from Al Husayn Bin Al Mukhtar, from Muhammad Bin Abdullah who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can I recite the (whole) Quran in a night?' He<sup>asws</sup> said: 'I<sup>asws</sup> do not like it if you were to recite it in less than a month'.<sup>33</sup>

<sup>30</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 6 H 1

<sup>31</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 6 H 2

<sup>32</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 5 H 1

<sup>33</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 11 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَقَالَ لَهُ أَبُو بصيرٍ جُعِلْتُ فِدَاكَ أَقْرَأُ الْقُرْآنَ فِي شَهْرِ رَمَضَانَ فِي لَيْلَةٍ فَقَالَ لَا قَالَ فَبِي لَيْلَتَيْنِ قَالَ لَا قَالَ فَبِي ثَلَاثٍ قَالَ هَا وَ أَشَارَ بِيَدِهِ

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Ali Bin Abu Hamza who said,

'I went over to Abu Abdullah<sup>asws</sup>, and Abu Baseer said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Should I recite the (whole) Quran in a Month of Ramazan in a night?' So he<sup>asws</sup> said: 'No'. He said, 'So in two nights?' He<sup>asws</sup> said: 'No'. He said, 'So in three?' He<sup>asws</sup> said: 'Ha!', and gestured by his<sup>asws</sup> hand.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِرَمَضَانَ حَقًّا وَ حُرْمَةً لَا يُشْبِهُهُ شَيْءٌ مِنَ الشُّهُورِ وَ كَانَ أَصْحَابُ مُحَمَّدٍ ( صلى الله عليه وآله ) يُقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِي شَهْرٍ أَوْ أَقَلٍّ إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذْرَمَةً وَ لَكِنْ يُرْتَلُّ تَرْتِيلًا

Then he<sup>asws</sup> said: 'O Abu Muhammad! For (the Month of) Ramazan there is a right and a sanctity. Nothing resembles it from the (other) months; and it was so that the companions of Muhammad<sup>saww</sup>, one of them would recite the (whole) Quran during a month, or less. The Quran is not to be recited jabbering, but it is to be recited slowly and with clarity (as it ought to be recited).

فَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ فَاقْفُ عِنْدَهَا وَ سَلِ اللَّهَ عَزَّ وَ جَلَّ الْجَنَّةَ وَ إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ فَاقْفُ عِنْدَهَا وَ تَعَوَّذْ بِاللَّهِ مِنَ النَّارِ .

So whenever you pass by a Verse wherein is a Mention of the Paradise, so pause at it and ask Allah<sup>azwj</sup> Mighty and Majestic for the Paradise; and whenever you pass by a Verse wherein is Mention of the Fire, so pause at it and seek Refuge with Allah<sup>azwj</sup> from the Fire'.<sup>34</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ حُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قُلْتُ لَهُ فِي كَمْ أَقْرَأُ الْقُرْآنَ فَقَالَ أَقْرَأْهُ أَحْمَاسًا أَقْرَأْهُ أَسْبَاعًا أَمَا إِنَّ عِنْدِي مُصْحَفًا مُجَزَّى أَرْبَعَةَ عَشَرَ جُزْءًا .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Ali Bin Al Nu'man, from Yaqoub Bin Shuayb, from Husayn Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'In how much (time) should I recite the (whole) Quran?' So he<sup>asws</sup> said: 'Recite it in fifths or sevenths. But, with me<sup>asws</sup> there is a Parchment sectioned upon fourteen parts'.<sup>35</sup>

<sup>34</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 11 H 2

<sup>35</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 11 H 3

## Rewards For The Recitation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ ابْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ مَنْ قَرَأَ الْقُرْآنَ قَائِماً فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ مَنْ قَرَأَهُ فِي صَلَاتِهِ جَالِساً كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ خَمْسِينَ حَسَنَةً وَ مَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abdullah Bin Sinan, from Muaz Bin Muslim, from Abdullah Ibn Suleyman,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who recites the Quran standing during his *Salāt*, Allah<sup>azwj</sup> would Write for him, with every letter, one hundred good deeds; and the one who recites during his *Salāt*, seated, Allah<sup>azwj</sup> would Write for him with every letter, fifty good deeds; and the one who recites during other than his *Salāt*, Allah<sup>azwj</sup> would Write for him, with every letter, ten good deeds'.<sup>36</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ( عليه السلام ) قَالَ وَ قَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَنْ اسْتَمَعَ حَرْفاً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ غَيْرِ قِرَاءَةٍ كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Hadeed, from Mansour, from Muhammad Bin Bashir,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, said, 'And this Hadeeth has been reported from Abu Abdullah<sup>asws</sup> having said: 'The one who listens intently to a letter from the Book of Allah<sup>azwj</sup> Mighty and Majestic from without a recitation, Allah<sup>azwj</sup> would Write for him a good deed and Delete an evil deed from him, and Raise a Level for him.

وَ مَنْ قَرَأَ نَظْراً مِنْ غَيْرِ صَوْتٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ تَعَلَّمَ مِنْهُ حَرْفاً ظَاهِراً كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ

And the one who recites looking from without a voice, Allah<sup>azwj</sup> would Write for him, for every letter, a good deed and Delete from him an evil deed, and Raise a Level for him; and the one who learns a letter from it apparently, Allah<sup>azwj</sup> would Write for him ten good deeds and Deleted ten evil deeds from him, and Raise ten Levels for him'.

قَالَ لَا أَقُولُ بِكُلِّ آيَةٍ وَ لَكِنْ بِكُلِّ حَرْفٍ بَاءٍ أَوْ تَاءٍ أَوْ شِبْهِهِمَا

He<sup>asws</sup> said: 'I am not saying, for every Verse, but I am saying, for every letter, 'B', or 'T', or the likes of these two'.

<sup>36</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 7 H 1

قَالَ وَ مَنْ قَرَأَ حَرْفًا ظَاهِرًا وَ هُوَ جَالِسٌ فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِهِ خَمْسِينَ حَسَنَةً وَ مَحَا عَنْهُ خَمْسِينَ سَيِّئَةً وَ رَفَعَ لَهُ خَمْسِينَ دَرَجَةً وَ مَنْ قَرَأَ حَرْفًا وَ هُوَ قَائِمٌ فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ مَحَا عَنْهُ مِائَةَ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ دَرَجَةٍ

He<sup>asws</sup> said: 'And the one who recites a Letter apparently while he is seated during his *Salāt*, Allah<sup>azwj</sup> would Write for him, due to it, fifty good deeds, and Delete fifty evil deeds from him, and Raise fifty Levels for him; and the one who recites a letter while he is standing during his *Salāt*, Allah<sup>azwj</sup> would Write for him, for every letter, one hundred good deeds, and Delete one hundred evil deeds from him, and Rasie one hundred Levels for him.

وَ مَنْ خَتَمَهُ كَاتَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ مُؤَخَّرَةٌ أَوْ مُعَجَّلَةٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ خَتَمَهُ كُلُّهُ قَالَ خَتَمَهُ كُلُّهُ .

And the one who completes it, would be an Answered supplication for him, whether delayed or hastened'. I said, 'May I be sacrificed for you<sup>asws</sup>! Completing all of it?' He<sup>asws</sup> said: 'Completing all of it'.<sup>37</sup>

ابْنُ حُبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا يَمْنَعُ التَّاجِرَ مِنْكُمْ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلَى مَنْزِلِهِ أَنْ لَا يَنَامَ حَتَّى يَقْرَأَ سُورَةً مِنَ الْقُرْآنِ فَتُكْتَبَ لَهُ مَكَانَ كُلِّ آيَةٍ يَقْرؤها عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ .

Ibn Mahboub, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'What prevents the trader from you, the one busy in his market, when he returns to his house that he does not sleep until he recites a Chapter from the Quran, so that it would be Written for him for every Verse he recites, ten good deeds, and ten evil deeds would be Deleted from him?'<sup>38</sup>

## Completing the Holy Quran recitation

مَنْصُورٌ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُ أَبِي ( عَلَيْهِ السَّلَام ) يَقُولُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) خَتَمَ الْقُرْآنَ إِلَى حَيْثُ تَعَلَّمُ .

Mansour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Completion of the Quran is up to where you know''.<sup>39</sup>

<sup>37</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 7 H 6

<sup>38</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 7 H 2

<sup>39</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 7 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الْحَالُ الْمُرْتَحِلُ قُلْتُ وَ مَا الْحَالُ الْمُرْتَحِلُ قَالَ فَتَحَ الْقُرْآنَ وَ خَتَمَهُ كُلَّمَا جَاءَ بِأَوَّلِهِ ارْتَحَلَ فِي آخِرِهِ

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

'I said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'Which of the deeds is the most superior?' He<sup>asws</sup> said: 'The state of travelling'. I said, 'And what is the state of travelling?' He<sup>asws</sup> said: 'Opening the Quran and ending it. Every time one comes to the beginning of it, travels to the end of it'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ فَرَأَى أَنَّ رَجُلًا أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ فَقَدْ صَغَّرَ عَظِيمًا وَ عَظَّمَ صَغِيرًا .

And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The one whom Allah<sup>azwj</sup> has Given the Quran, so he views that (another) man has been Given (something) superior than what he has been Given, so he has belittled a great (thing), and magnified a little one'.<sup>40</sup>

## Those Who Cannot Recite

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْتَقِرِيِّ عَنْ حَفْصِ بْنِ جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ لِرَجُلٍ أَعْطِيَ الْقُرْآنَ فَقَالَ نَعَمْ فَقَالَ وَ لِمَ قَالَ لِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَسَكَتَ عَنْهُ فَقَالَ لَهُ بَعْدَ سَاعَةٍ يَا حَفْصُ مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَ شِيعَتِنَا وَ لَمْ يُحْسِنِ الْقُرْآنَ عُلِّمَ فِي قَبْرِهِ لِيَرْفَعَ اللَّهُ بِهِ مِنْ دَرَجَتِهِ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ آيَاتِ الْقُرْآنِ يُقَالُ لَهُ افْرَأْ وَ ارْقَ فَيَقْرَأُ ثُمَّ يَرْفَعُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs who said,

'I heard Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying to a man: 'Would you love to remain in the world?' So he said, 'Yes'. So he<sup>asws</sup> said: 'And why?' He said, 'In order to recite **Say He Allah is One [112:1]** (Chapter 112)'. So he<sup>asws</sup> was silent from him, and said to him after a while: 'O Hafs! The one from our<sup>asws</sup> friends and our<sup>asws</sup> Shias who dies and is not good (at reciting) the Quran, would be taught in his grave, in order for Allah<sup>azwj</sup> to Raise his status by it, from his (current) level, for the Levels of the Paradise are upon a measurement of the Verses of the Quran. It would be said to him: 'Recite and ascend'. So he would recite, then he would ascend'.

قَالَ حَفْصٌ فَمَا رَأَيْتُ أَحَدًا أَشَدَّ خَوْفًا عَلَى نَفْسِهِ مِنْ مُوسَى بْنِ جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَ لَا أَرْجَى النَّاسِ مِنْهُ وَ كَانَتْ قِرَاءَتُهُ حُرْزًا فَإِذَا قَرَأَ فَكَأَنَّهُ يُخَاطَبُ إِنْسَانًا .

<sup>40</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 7

Hafs said, 'So I did not see anyone more intensely fearful upon himself than Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, nor anyone more hopeful of the people than him<sup>asws</sup>, and it was so that his<sup>asws</sup> recitation was (full of) grief. So whenever he<sup>asws</sup> recited, it was as if he<sup>asws</sup> was addressing the people'.<sup>41</sup>

## Effect of recitation

ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مِنْهَالِ الْقَصَابِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَرَأَ الْقُرْآنَ وَ هُوَ شَابٌّ مُؤْمِنٌ اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَ دَمِهِ وَ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَ كَانَ الْقُرْآنُ حَجِيْرًا عَنْهُ يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي فَيَبْلُغُ بِهِ أَكْرَمَ عَطَايَاكَ

Ibn Mahboub, from Malik Bin Atiyya, from Minhal Al Qassab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who recites the Quran and he is a *Momin* youth, the Quran would blend with his flesh and his blood, and Allah<sup>azwj</sup> Mighty and Majestic would Make him to be with the Ambassadors (*Mursil* Prophets<sup>as</sup>), the honourable, the righteous; and it would be so that the Quran would be concerned about him on the Day of Judgment, saying: 'O Lord<sup>azwj</sup>! Every worker has attained a Recompense apart from my worker, therefore let him reach the most prestigious of Your<sup>azwj</sup> Gifts'.

قَالَ فَيَكْسُوهُ اللَّهُ الْعَزِيْزُ الْجَبَّارُ خُلَّتَيْنِ مِنْ خُلَلِ الْجَنَّةِ وَ يُوضَعُ عَلَى رَأْسِهِ تَاجُ الْكِرَامَةِ ثُمَّ يُقَالُ لَهُ هَلْ أَرْضَيْتَاكَ فِيهِ فَيَقُولُ الْقُرْآنُ يَا رَبِّ قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هَذَا فَيُعْطَى الْأَمْنَ بِيَمِينِهِ وَ الْخُلْدَ بِيَسَارِهِ

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> the Mighty, the Compeller would Clothe him with two garments of the Paradise and Place a crown of honour upon his head. Then He<sup>azwj</sup> would Say to him (The Quran): "Have I pleased you with regards to him?" So the Quran would be saying: 'O Lord<sup>azwj</sup>! I used to wish for him regarding what is superior than this, therefore Grant the (deed of) security in his right hand, and the (deed of) eternal life in his left hand'.

ثُمَّ يَدْخُلُ الْجَنَّةَ فَيُقَالُ لَهُ اقْرَأْ وَ اصْعَدْ دَرَجَةً ثُمَّ يُقَالُ لَهُ هَلْ بَلَّغْنَا بِهِ وَ أَرْضَيْتَاكَ فَيَقُولُ نَعَمْ

Then he would enter the Paradise, so it would be said to him: 'Recite and ascend a level'. The He<sup>azwj</sup> would Say to him: "Have We<sup>azwj</sup> Made him reach it and Please you?" So he (the Quran) would be saying: 'Yes'.

قَالَ وَ مَنْ قَرَأَهُ كَثِيْرًا وَ تَعَاهَدَهُ بِمَشَقَّةٍ مِنْ شِدَّةِ حِفْظِهِ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ أَجْرَ هَذَا مَرَّتَيْنِ .

<sup>41</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 10

He<sup>asws</sup> said: 'And the one who recites it a lot and approaches it with laboriousness (difficulty) from the difficulties of memorising it, Allah<sup>azwj</sup> Mighty and Majestic would Give him the Recompense of this, twice'.<sup>42</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِي بَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جَدَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ عَبْدٍ يَتَقَرَّ بِأَجْرِ الْكَهْفِ إِلَّا تَيْقُظَ فِي السَّاعَةِ الَّتِي يُرِيدُ .

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Aban, from Aamir Bin Abdullah Bin Juza'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is none from a servant who recites the end of (Surah) Al-Kahf (at sleep time) except he will wake up in the time which he intended to'.<sup>43</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِي بَانَ عَنْ مَيْمُونِ الْفُدَّاحِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) أَقْرَأُ فُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأُ قَالَ مِنَ السُّورَةِ التَّاسِعَةِ قَالَ فَجَعَلْتُ أَلْتَمِسُهَا فَقَالَ أَقْرَأُ مِنْ سُورَةِ يُوسُفَ قَالَ فَقَرَأْتُ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ لَا يَرْهَقُ وَجُوهَهُمْ فَتَرَّ وَ لَا ذِلَّةَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشَيْبُ إِذَا قَرَأْتُ الْقُرْآنَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

'Abu Ja'far<sup>asws</sup> said to me: 'Read!'. I said, 'From which thing?' He<sup>asws</sup> said: 'From the ninth Chapter'. So I went on to seek it. So he<sup>asws</sup> said: 'Read from Surah Yunus (Chapter 10). So I recited **For those who do good is good and more; neither darkness nor disgrace shall cover their faces [10:26]**. He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am astonished how I<sup>saww</sup> do not age when I<sup>saww</sup> recite the Quran'.<sup>44</sup>

## Quality Of Recitation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحْفَظُ الْقُرْآنَ عَلَى ظَهْرِي فَأَقْرُؤُهُ عَلَى ظَهْرِي أَمْ أَفْضَلُ أَوْ أَنْظُرُ فِي الْمُصْحَفِ قَالَ فَقَالَ لِي بَلِ اقْرَأْهُ وَ انظُرْ فِي الْمُصْحَفِ فَهُوَ أَفْضَلُ أَمْ مَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! I have memorised the Quran by heart, reading it from memory so is it superior or looking into the Parchment (while reciting)?' So he<sup>asws</sup> said to me:

<sup>42</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 4

<sup>43</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 21

<sup>44</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 19

'But, recite and while looking into the Parchment, for it is superior. Do you not know that the looking into the Parchment is an act of worship?'<sup>45</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ مَسْعَدَةَ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قِرَاءَةُ الْقُرْآنِ فِي الْمَصْحَفِ تُخَفِّفُ الْعَذَابَ عَنِ الْوَالِدَيْنِ وَ لَوْ كَانَا كَافِرَيْنِ .

Ali Bin Muhammad, from Ibn Jamhour, from Muhammad Bin Umar Bin Mas'ada, from Al Hassan Bin Rashid, from his grandfather,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Recitation of the Quran in the Parchment would lighten the Punishment from the parents, and even if they were both disbelievers'.<sup>46</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِكُلِّ شَيْءٍ حِلْيَةٌ وَ حِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ .

From him, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'For everything is an ornament, and an ornament of the Quran is the beautiful voice'.<sup>47</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) بَيْنَهُ تَبَيَّانًا وَ لَا تَهْدُهُ هَدَّ الشَّعْرِ وَ لَا تَنْشُرُهُ نَشْرَ الرَّفْلِ وَ لَكِنْ أَفْرَعُوا قُلُوبَكُمْ الْقَاسِيَةَ وَ لَا يَكُنْ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **and recite the Quran as it ought to be recited [73:4]**. He<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> said: 'Pronounce it with clarity and do not bunch it like the bunching of the poem, nor scatter it like the scattering of the grains of sand, but shake-up your hard hearts. Not one of you should be concerned of (reaching to) the end of the Chapter (rushing it)'.<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍو عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْقُرْآنَ نَزَلَ بِالْحُرْنِ فَاقْرَءُوهُ بِالْحُرْنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

<sup>45</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 5

<sup>46</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 4

<sup>47</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 9

<sup>48</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Quran came down with the grief, therefore recite it with the grief'.<sup>49</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اقْرَأُوا الْقُرْآنَ بِالْحَنَانِ الْعَرَبِ وَأَصْوَاتِهَا وَإِيَّاكُمْ وَحُؤُونَ أَهْلِ الْفِسْقِ وَأَهْلِ الْكِبَائِرِ فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي أَقْوَامٌ يَرْجِعُونَ الْقُرْآنَ تَرْجِيعَ الْعِنَاءِ وَالنُّوحِ وَالرَّهْبَانِيَّةِ لَا يَجُوزُ تَرْفِيقَهُمْ فُلُوبُهُمْ مَقْلُوبَةٌ وَفُلُوبُ مَنْ يُعْجِبُهُ شَأْنُهُمْ .

Ali Bin Muhammad, from Ibrahim Al Ahmad, from Abdullah Bin Hammad, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Recite the Quran with the tone of the Arabs and their voices; and beware of the immoral people and the people (committing) major sins, for there would be coming a group of people after me<sup>saww</sup>, they would be repeating (Verses) of the Quran like the repetition of the songs, and the lamentations, and the monks, not exceeding their throats. Their hearts would be inverted along with the hearts of the ones amazed by their affair'.<sup>50</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ حَسَنِ بْنِ شَمُونَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ ذَكَرْتُ الصَّوْتِ عِنْدَهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) كَانَ يَقْرَأُ قُرْآنًا مَرَّ بِهِ الْمَارُّ فَصَبَقَ مِنْ حُسْنِ صَوْتِهِ وَإِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Hasan Bin Shamoun who said, 'Ali Bin Muhammad Al Nowfaly narrated to me,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said: 'The (good) voice was mentioned in his<sup>asws</sup> presence. So he<sup>asws</sup> said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to recite. So sometimes a passer-by would pause (in order to listen), and he would shriek from the beauty of his<sup>asws</sup> voice, and that the Imam<sup>asws</sup>, if he<sup>as</sup> were to manifest anything from that, the people would not be able to bear the beauty of his<sup>asws</sup> voice'.

قُلْتُ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يُحْمَلُ النَّاسَ مِنْ خَلْفِهِ مَا يُطِيعُونَ .

I said, 'And why didn't Rasool-Allah<sup>saww</sup> raise his<sup>saww</sup> voice with the Quran (recitation) when he<sup>saww</sup> prayed *Salāt* with (leading) the people?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> used to only load upon the people – following him<sup>saww</sup> what they could endure'.<sup>51</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ سُلَيْمِ بْنِ الْفَرَاءِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَعْرَبَ الْقُرْآنَ فَإِنَّهُ عَرَبِيٌّ .

<sup>49</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 2

<sup>50</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 3

<sup>51</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 4

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al Fara'a, from the one who informed him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Arabise (articulate in Arabic) the Quran, for it is in Arabic'.<sup>52</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ الْحَجَّالِ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنِ رَجُلٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَكَانَ السَّفَاءُونَ يَمْرُونَ فَيَقْفُونَ بِنَابِهِ يَسْمَعُونَ قِرَاءَتَهُ وَكَانَ أَبُو جَعْفَرٍ (عليه السلام) أَحْسَنَ النَّاسِ صَوْتًا .

Sahl Bin Ziyad, from Al Hajjal, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was of the most beautiful of voices of the people with the (recitation of the) Quran, and the water carriers used to pass by his<sup>asws</sup> door, and they would be pausing at his<sup>asws</sup> door listening to his<sup>asws</sup> recitation, and it was so that Abu Ja'far<sup>asws</sup> was of the most beautiful of voices of the people'.<sup>53</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الضَّبِّيِّ عَنْ أَبِي عِمْرَانَ الْأَزْمِنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ إِنَّ قَوْمًا إِذَا ذَكَرُوا شَيْئًا مِنَ الْقُرْآنِ أَوْ حُدُّنَا بِهِ صَعِقَ أَحَدُهُمْ حَتَّى يَرَى أَنَّ أَحَدَهُمْ لَوْ قُطِعَتْ يَدَاهُ أَوْ رِجْلَاهُ لَمْ يَشْعُرْ بِذَلِكَ فَقَالَ سُبْحَانَ اللَّهِ ذَلِكَ مِنَ الشَّيْطَانِ مَا يَحْدَا نَعْتُوا إِنَّمَا هُوَ اللَّيْنُ وَالرَّفَقَةُ وَالذَّمْعَةُ وَالْوَجَلُ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Is'haq Al Sabiy, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said, 'There is a group of people, when something is mentioned from the Quran or narrated with it, one of them would shriek (scream) to the extent that one of them would view that if his hand or his leg were to be cut off, he would not be aware of that'. So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! That is from the Satan<sup>la</sup>, what is attributed with this. But rather, it is the softness and the tenderness, and the tears, and the scruples'.<sup>54</sup>

## Non Arab Recitation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِنَّ الرَّجُلَ الْأَعْمَجِيَّ مَنْ أُمَّتِي لَيَقْرَأُ الْقُرْآنَ بِعَجْمِيَّةٍ فَتَرْفَعُهُ الْمَلَائِكَةُ عَلَى عَرَبِيَّةٍ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

<sup>52</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 5

<sup>53</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 11

<sup>54</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 10 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said: ‘The non-Arab man from my<sup>saww</sup> community, let him recite the Quran in non-Arab (recitation), and the Angels would Raise it upon Arabic’.<sup>55</sup>

## Reciting The Holy Quran With Conviction

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ اسْتَكْفَى بِآيَةٍ مِنَ الْقُرْآنِ مِنَ الشَّرْقِ إِلَى الْعَرَبِ كُفِّي إِذَا كَانَ بَيِّقِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad Al Minqary who said,

‘I heard Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) saying: ‘The one who suffices with one Verse from the Quran from the east to the west, that would suffice him, when that was with conviction’.<sup>56</sup>

## Reciting The Altered (Current) Version

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ سَلَمَةَ قَالَ قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَنَا أَسْتَمِعُ حُرُوفاً مِنَ الْقُرْآنِ لَيْسَ عَلَى مَا يَقْرَأُهَا النَّاسُ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كُفْتُ عَنْ هَذِهِ الْقِرَاءَةِ أَقْرَأُ كَمَا يَقْرَأُ النَّاسُ حَتَّى يَقُومَ الْقَائِمُ ( عَلَيْهِ السَّلَام ) فَإِذَا قَامَ الْقَائِمُ ( عَلَيْهِ السَّلَام ) قَرَأَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ عَلَى حَدِّهِ وَ أَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلِيُّ ( عَلَيْهِ السَّلَام )

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Salama who said,

‘A man recited to Abu Abdullah<sup>asws</sup> and I was listening, certain phrases from the Quran, not being upon what the people are reading it. So Abu Abdullah<sup>asws</sup> said: ‘Stop from this recitation! Recite it just as the people are reciting it as until the rising of Al-Qaim<sup>asws</sup>. So when the Qaim<sup>asws</sup> does arise, he<sup>asws</sup> would recite the Book of Allah<sup>azwj</sup> Mighty and Majestic upon its limits, and he<sup>asws</sup> would bring out the Parchment which Ali<sup>asws</sup> had written’.

وَ قَالَ أَخْرَجَهُ عَلِيُّ ( عَلَيْهِ السَّلَام ) إِلَى النَّاسِ حِينَ فَرَّغَ مِنْهُ وَ كَتَبَهُ فَقَالَ هُمْ هَذَا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ كَمَا أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) وَ قَدْ جَمَعْتُهُ مِنَ اللَّوْحَيْنِ فَقَالُوا هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَا حَاجَةَ لَنَا فِيهِ فَقَالَ أَمَا وَ اللَّهِ مَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَدًا إِنَّمَا كَانَ عَلِيٌّ أَنْ أَخْبَرَكُمْ حِينَ جَمَعْتُهُ لِتَقْرَؤُوهُ .

And he<sup>asws</sup> said: ‘Ali<sup>asws</sup> had brought it out when he<sup>asws</sup> was free from (compiling) it, and writing it. So he<sup>asws</sup> had said: ‘This is the Book of Allah<sup>azwj</sup> Mighty and Majesty

<sup>55</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 12 H 1

<sup>56</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 18

just as Allah<sup>azwj</sup> had Revealed it upon Muhammad<sup>saww</sup>; and he<sup>asws</sup> had gathered it from two Tablets. So they said, 'It is that which is with us, a comprehensive Parchment, in which is the Quran. There is no need for us with regards to it'. So he<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! You will not be seeing it after this day of yours, ever! But rather, it was upon me<sup>asws</sup> that I should inform you all when I<sup>asws</sup> had gathered it, in order for you to be reciting it'.<sup>57</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ تَنْزِيلِ الْقُرْآنِ قَالَ اقْرَءُوا كَمَا عَلَّمْتُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

'I asked Abu Abdullah<sup>asws</sup> about the Revelation of the Quran. He<sup>asws</sup> said: 'Recite it just as you learnt it'. (i.e. – ignore the alterations in the meantime before the rising of Al-Qaim<sup>asws</sup>).<sup>58</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا نَسْمَعُ الْآيَاتِ فِي الْقُرْآنِ لَيْسَ هِيَ عِنْدَنَا كَمَا نَسْمَعُهَا وَ لَا نُحْسِنُ أَنْ نَقْرَأَهَا كَمَا بَلَعْنَا عَنْكُمْ فَهَلْ نَأْتِمُّ فَقَالَ لَا اقْرَءُوا كَمَا تَعَلَّمْتُمْ فَسَيَجِيئُكُمْ مَنْ يُعَلِّمُكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! We tend to hear the Verses in the Quran which are not with us just as we are hearing these to be, nor are we good in reciting it just as it reached us from you<sup>asws</sup>. So are we sinning?' So he<sup>asws</sup> said: 'No. Recite it just as you have learned it, so there would be coming, one (Al-Qaim<sup>asws</sup>) who would be teaching you all'.<sup>59</sup>

## The Version Recited By The Imam<sup>asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ وَ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ مَعَنَا رِبْعَةُ الرَّأْيِ فَذَكَرْنَا فَضْلَ الْقُرْآنِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنْ كَانَ ابْنُ مَسْعُودٍ لَا يَقْرَأُ عَلَى قِرَاءَتِنَا فَهُوَ ضَالٌّ فَقَالَ رِبْعَةُ ضَالٌّ فَقَالَ نَعَمْ ضَالٌّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Farqad and Al Moalla Bin Khunays who both said,

<sup>57</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 23

<sup>58</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 15

<sup>59</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 12 H 2

'We were both in the presence of Abu Abdullah<sup>asws</sup> and with us was Rabi'e Al-Ra'iy, and we mentioned the merits of the Quran. So Abu Abdullah<sup>asws</sup> said: 'If it was so that Ibn Masoud is not reciting upon our<sup>asws</sup> recitation, so he has strayed'. So Rabi'e said, 'Strayed?' So he<sup>asws</sup> said: 'Yes, strayed'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَمَا نَحْنُ فَنَقْرَأُ عَلَى قِرَاءَةِ أَبِي .

Then Abu Abdullah<sup>asws</sup> said: 'As for us<sup>asws</sup>, so we<sup>asws</sup> are reciting it upon the recitation of my<sup>asws</sup> father<sup>asws</sup>'.<sup>60</sup>

## The Extent Of The Alteration Of The Holy Quran

عَلِيُّ بْنُ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جَبْرِئِيلُ ( عَلَيْهِ السَّلَام ) إِلَيَّ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ .

Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Quran which Jibraeel<sup>as</sup> came with unto Muhammad<sup>saww</sup> was of seventeen thousand Verses'.<sup>61</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْقُرْآنَ وَاحِدٌ نَزَلَ مِنْ عِنْدِ وَاحِدٍ وَ لَكِنَّ الْإِخْتِلَافَ يَجِيءُ مِنْ قِبَلِ الرُّوَاةِ .

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Al Washa, from Jameel Bin Darraj, from Muhammad Bin Muslim, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Quran is one, Revealed from the Presence of One<sup>azwj</sup>, but the differing comes from the direction of the reporters'.<sup>62</sup>

## Types Of Reciters

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُرَأَ الْقُرْآنُ ثَلَاثَةَ رَجُلٍ قَرَأَ الْقُرْآنَ فَاتَّخَذَهُ بِضَاعَةً وَ اسْتَدَرَّ بِهِ الْمُلُوكُ وَ اسْتَطَالَ بِهِ عَلَى النَّاسِ وَ رَجُلٌ قَرَأَ الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَ ضَيَّعَ حُدُودَهُ وَ أَقَامَهُ إِقَامَةَ الْقِدْحِ فَلَا كَثَرَ اللَّهُ هَؤُلَاءِ مِنْ حَمَلَةِ الْقُرْآنِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ubays Bin Hisham, from the one who mentioned it,

<sup>60</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 27

<sup>61</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 28

<sup>62</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 12

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The reciters of the Quran are of three (types) – A man who recites the Quran, so he takes it as a commodity and attracts the attention of the kings with it, and extend (his control) by it upon the people. And a man who recites the Quran, so he memorises its letters and wastes its limits, and his standing is (like) the standing of the arrow. May Allah<sup>azwj</sup> not Cause a lot of these ones to be from the bearers of the Quran.

وَ رَجُلٌ قَرَأَ الْقُرْآنَ فَوَضَعَ دَوَاءَ الْقُرْآنِ عَلَى دَائِهِ قَلْبِهِ فَأَسْهَرَ بِهِ لَيْلَهُ وَ أَظْمَأَ بِهِ نَهَارَهُ وَ قَامَ بِهِ فِي مَسَاجِدِهِ وَ بَحَافَى بِهِ عَنْ فِرَاشِهِ  
فَبِأَوْلِيكَ يَدْفَعُ اللَّهُ الْعَزِيزُ الْجَبَّارُ الْبَلَاءَ وَ بِأَوْلِيكَ يُدِيلُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَعْدَاءِ وَ بِأَوْلِيكَ يُنَزِّلُ اللَّهُ عَزَّ وَ جَلَّ الْغَيْثَ مِنَ  
السَّمَاءِ فَوَ اللَّهُ هُوَ لَا فِي قُرْآنِ الْقُرْآنِ أَعْرُ مِنَ الْكِبْرِيتِ الْأَحْمَرِ .

And a man who recites the Quran, so he places the medicine of the Quran upon the illness of his heart. So he holds a vigil with it during his nights and remains thirsty due to it by his day, and he stands by it in his Masjid, and ignores his bed due to it. So it is due to them that Allah<sup>azwj</sup> the Mighty, the Compeller Repels the affliction, and it is due to them Allah<sup>azwj</sup> Defends from the enemies, and it is due to them that Allah<sup>azwj</sup> Mighty and Majestic Sends down the rain from the sky. Thus, by Allah<sup>azwj</sup> these ones among the reciters of the Quran, they are more rarer than the red ruby'.<sup>63</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ قَالَ حَدَّثَنَا صَالِحُ الْقَمَّاطُ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي  
عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ النَّاسُ أَرْبَعَةٌ فُقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُمْ فَقَالَ رَجُلٌ أَوْيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ وَ رَجُلٌ أَوْيَ  
الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ وَ رَجُلٌ أَوْيَ الْقُرْآنَ وَ أَوْيَ الْإِيمَانَ وَ رَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَ لَا الْإِيمَانَ

Abu Ali Al Asjary, from Al Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham who said, 'Salih Al Qammat narrated to us, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The people are four (types)'. So I said, 'May I be sacrificed for you<sup>asws</sup>! And what (types) are they?' So he<sup>asws</sup> said: 'A man Given the *Eman* and not been Given the Quran; and a man Given the Quran and not been Given the *Eman*; and a man Given the Quran and Given the *Eman*; and a man not Given the Quran nor the *Eman*'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَسَّرَ لِي حَالَهُمْ فَقَالَ أَمَّا الَّذِي أَوْيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ التَّمْرَةِ طَعْمُهَا حُلْوٌ وَ لَا رِيحَ لَهَا  
وَ أَمَّا الَّذِي أَوْيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْأَسِي رِيحُهَا طَيِّبٌ وَ طَعْمُهَا مُرٌّ وَ أَمَّا مَنْ أَوْيَ الْقُرْآنَ وَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ  
الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ وَ أَمَّا الَّذِي لَمْ يُؤْتَ الْقُرْآنَ وَ لَا الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ الْحُنْظَلَةِ طَعْمُهَا مُرٌّ وَ لَا رِيحَ لَهَا.

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! Explain their states to me'. So he<sup>asws</sup> said: 'As for the one Given the *Eman* and not been Given the Quran, so his example it like an example of the date. Its taste is sweet, but there is no aroma for it. And as for the one Given the Quran and not Given the *Eman*, so his example is like an example of the myrtle. Its smell is aromatic and its taste is bitter. And as for the one Given the Quran and the *Eman*, so his example it like an example of the citrus. Its smell is aromatic and its taste is good. And as for the one neither

<sup>63</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 1

Given the *Eman* nor the Quran, so his example is like an example of the colocynth, its taste is bitter and there is no (aromatic) smell to it'.<sup>64</sup>

## Holy Quran As A Repellant Of Satan<sup>la</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الضَّرِيرِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ لَيُعْجِبُنِي أَنْ يَكُونَ فِي الْبَيْتِ مُصْحَفٌ يَطْرُدُ اللَّهُ عَزَّ وَجَلَّ بِهِ الشَّيَاطِينَ .

From him, from Ali Bin Al Husayn Bin Al Hassan Al Zareyr, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> would love it if there happens to be a Parchment in the House by which Allah<sup>azwj</sup> Mighty and Majestic Repels the Satans<sup>la</sup>.<sup>65</sup>

## Neglecting The Holy Quran

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ وَ عَالِمٌ بَيْنَ جُهَالٍ وَ مُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ الْعُبَارُ لَا يُقْرَأُ فِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Three (things) would complain to Allah<sup>azwj</sup> Mighty and Majestic – a ruined Masjid, it people not praying *Salāt* in it, and a scholar among the ignorant ones, and a Parchment hanging (somewhere), the dust having occurred upon it, not been recited'.<sup>66</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْاشِرَ قُرَّاءِ الْقُرْآنِ اتَّقُوا اللَّهَ عَزَّ وَجَلَّ فِيمَا حَمَلْتُمْ مِنْ كِتَابِهِ فَإِنِّي مَسْئُولٌ وَإِنَّكُمْ مَسْئُولُونَ إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ وَ أَمَّا أَنْتُمْ فَتُسْأَلُونَ عَمَّا حَمَلْتُمْ مِنْ كِتَابِ اللَّهِ وَ سُنَّتِي .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O group of reciters of the Quran! Fear Allah<sup>azwj</sup> Mighty and Majestic regarding what you are bearing from His<sup>azwj</sup> Book, for I<sup>saww</sup> would be Questioned and you all would be Questioned. I<sup>saww</sup> would be Questioned about the delivery of the Message, and as for

<sup>64</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 6

<sup>65</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 2

<sup>66</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 3

you, so you would be Questioned about what you bore from the Book of Allah<sup>azwj</sup> and my<sup>saww</sup> Sunnah”.<sup>67</sup>

## Healing By The Holy Quran

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ شَكََا رَجُلٌ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَجَعًا فِي صَدْرِهِ فَقَالَ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اسْتَشْفِ بِالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ شِفَاءٌ لِمَا فِي الصُّدُورِ .

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘A man complained to the Prophet<sup>saww</sup> of pain in his chest, so he<sup>saww</sup> said: ‘Seek healing with the Quran, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **and a Healing for what is in the chests**’ [10:57].<sup>68</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) أَنَّهُ قَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِالْحَقِّ وَ أَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حَزْرٍ مِنْ حَرَقٍ أَوْ عَرَقٍ أَوْ سَرَقٍ أَوْ إِفْلَاتٍ دَابَّةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ آبِقٍ إِلَّا وَ هُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

(It has been narrated) from Amir Al-Momineen<sup>asws</sup> having said: ‘By the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the Truth, and Honoured the People<sup>asws</sup> of his<sup>saww</sup> Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me<sup>asws</sup> about it’.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَمَّا يُؤَمَّرُ مِنَ الْحَرَقِ وَ الْعَرَقِ فَقَالَ اقْرَأْ هَذِهِ آيَاتِ اللَّهِ الَّتِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِلَى قَوْلِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ مِنَ الْحَرَقِ وَ الْعَرَقِ

He (the narrator) said, ‘So a man stood up to him<sup>asws</sup> and said, ‘O Amir Al-Momineen<sup>asws</sup>! Inform me about what can secure from the burning, and the drowning?’ So he<sup>asws</sup> said: ‘Recite these Verses - **Surely, my guardian is Allah, Who Revealed the Book, and He Befriends the righteous [7:196]; And they did not appreciate Allah with the appreciation that is due to Him [39:67]** - up to His<sup>azwj</sup> Words **Glory be to Him, and Exalted is He, above what they are associating**. So the one who recites these, so he would be safe from the burning and the drowning.

<sup>67</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 9

<sup>68</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 7

قَالَ فَقَرَأَهَا رَجُلٌ وَ اضْطَرَمَّتِ النَّارُ فِي بُيُوتِ جِيرَانِهِ وَ بَيْتُهُ وَ سَطَّهَا فَلَمْ يُصِبْهُ شَيْءٌ

He (the narrator) said, 'So the man recited these, and fire erupted in the houses of his neighbourhood, and his house was in the middle of it, but nothing affected him'.

ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ دَابَّتِي اسْتَضَعَبَتْ عَلَيَّ وَ أَنَا مِنْهَا عَلَى وَجَلٍ فَقَالَ أَقْرَأْ فِي أُذُنِهَا الْيُمْنَى وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ فَقَرَأَهَا فَذَلَّتْ لَهُ دَابَّتُهُ

Then another man stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! My animal has become difficult upon me and I am apprehensive from it'. So he<sup>asws</sup> said: 'Recite in its right ear **and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning** [3:83]. So he recited it, and his animal became submissive to him.

وَ قَامَ إِلَيْهِ رَجُلٌ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَرْضِي أَرْضٌ مَسْبُوعَةٌ وَ إِنَّ السَّبَاعَ تَغَشَى مَنْزِلِي وَ لَا يَجُوزُ حَتَّى تَأْخُذَ فَرِيستَهَا فَقَالَ أَقْرَأْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَعُلَّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَقَرَأَهُمَا الرَّجُلُ فَاجْتَنَبَتْهُ السَّبَاعُ

And another man stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! My land is a land (full of) wild animals, and the animals tend to overwhelm my house and they do not go away until they seize their prey'. So he<sup>asws</sup> said: 'Recite **Certainly a Rasool has come to you from among yourselves; It is grievous to him that you should be overburdened, being full of concern for you; to the believers (he is) kind, merciful [9:128] But if they turn back, say: Allah is Sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of the Magnificent Throne** [9:129]. So the man recited them both, and the predatory wild animals kept away from him'.

ثُمَّ قَامَ إِلَيْهِ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ فَقَالَ نَعَمْ بِلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ اكْتُبْ عَلَيَّ بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَغَسَّلْهَا وَ تَشْرِبْهَا وَ تَجْعَلْهَا دَحِيرَةً فِي بَطْنِكَ فَتَبْرَأُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَفَعَلَ الرَّجُلُ فَبْرَأَ بِإِذْنِ اللَّهِ

Then another man stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! In my belly there is yellow water, so is there a cure from it?' So he<sup>asws</sup> said: 'Yes, without a Dirham nor a Dinar. But write upon your belly Ayat Al-Kursy (2:255), and wash it, and drink it, and make it to be a hoard inside your belly, and you would be cured by the Permission of Allah<sup>azwj</sup> Mighty and Majestic'. So the man did so and he was cured by the Permission of Allah<sup>azwj</sup>.

ثُمَّ قَامَ إِلَيْهِ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الضَّالَّةِ فَقَالَ أَقْرَأْ يَسَ فِي رُكْعَتَيْهِ وَ قُلْ يَا هَادِيَ الضَّالَّةِ رُدَّ عَلَيَّ ضَالَّتِي فَفَعَلَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ ضَالَّتَهُ

Then another one stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about the strayed (animal)'. So he<sup>asws</sup> said: 'Recite Ya Seen (Chapter 36) during the two *Rukus* (in the *Salāt*), and say, 'O Guide of the straying one! Return my

straying (animal)'. So he did so and Allah<sup>azwj</sup> Mighty and Majestic Returned his straying (animal) back to him.

ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْأَبْيَقِ فَقَالَ أَفْرَأُ أَوْ كَطُلُمَاتٍ فِي بَحْرِ الْجَبِّي يَعْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ إِلَى قَوْلِهِ وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ فَقَالَهَا الرَّجُلُ فَرَجَعَ إِلَيْهِ الْأَبْيَقُ

Then another one stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about the absconding one (slave)'. So he<sup>asws</sup> said: 'Recite **Or like utter darkness in the sea [24:40]** – up to His<sup>azwj</sup> Words **and to whomsoever Allah does not give Light, he has no Light**. So the man said these, and the absconding (slave) returned to him'.

ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ السَّرِقِ فَإِنَّهُ لَا يَزَالُ قَدْ يُسْرِقُ لِي الشَّيْءُ بَعْدَ الشَّيْءِ لَيْلًا فَقَالَ لَهُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا إِلَى قَوْلِهِ وَ كَبِّرْهُ تَكْبِيرًا

Then another stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about the theft, for I have not ceased to be stolen from, something after something, at nights'. So he<sup>asws</sup> said to him: 'Recite whenever you go to your bed **Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon [17:110]** – up to His<sup>azwj</sup> Words **and exclaim His Greatness with Exclamations** ' [17:111].

قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) مَنْ بَاتَ بِأَرْضٍ فَفَرَّ فَقَرَأَ هَذِهِ الْآيَةَ إِنَّ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ إِلَى قَوْلِهِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ حَرَسَتْهُ الْمَلَائِكَةُ وَ تَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ

Then Amir Al-Momineen<sup>asws</sup> said: 'The one who spends the night in a land of wilderness, so he should recite these Verses **Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne [7:54]** – up to His<sup>azwj</sup> Words **Blessed is Allah, the Lord of the Worlds**, the Angels would fortify him and the Satans<sup>la</sup> would distance themselves from him'.

ثُمَّ قَالَ فَمَضَى الرَّجُلُ فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ فَبَاتَ فِيهَا وَ لَمْ يَفْرَأْ هَذِهِ الْآيَةَ فَتَعَشَّاهُ الشَّيْطَانُ وَ إِذَا هُوَ آخِذٌ بِحَظْمِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ وَ اسْتَيْقِظَ الرَّجُلُ فَقَرَأَ الْآيَةَ فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ أَرَعَمَ اللَّهُ أَنْفَكَ احْرُسْهُ الْآنَ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) فَأَخْبَرَهُ وَ قَالَ لَهُ رَأَيْتَ فِي كَلَامِكَ الشَّقَاءَ وَ الصَّدَقَ وَ مَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ بِأَنْتَرِ شَعْرِ الشَّيْطَانِ مُجْتَمِعًا فِي الْأَرْضِ .

Then (the narrator) said, 'The man went, and he was in a ruined town, so he spent the night in it and did not recite these Verses. So the Satan<sup>la</sup> overcame him and seized him by his face. So his<sup>la</sup> companion said to him<sup>la</sup>, 'Look at this', and the man woke up. So he recited the Verse. So the Satan<sup>la</sup> said to his<sup>la</sup> companion, 'May Allah<sup>azwj</sup> Rub your nose (Humiliate you). Protect him now, until the morning'. So when it was morning, he returned to Amir Al-Momineen<sup>asws</sup> and informed him<sup>asws</sup>, and said, to him<sup>asws</sup>, 'I saw the healing and the truthfulness in your<sup>asws</sup> speech'. And

he went after the emergence of the sun, and there were traces of the hair of the Satan<sup>la</sup>, gathered in the ground'.<sup>69</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ سَلْمَةَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ مَنْ لَمْ يُبْرِئْهُ  
الْحَمْدُ لَمْ يُبْرِئْهُ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Salma Bin Muhriz who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The one whom (Surah) Al-Hamd (Chapter 1) does not cure, nothing would cure him'.<sup>70</sup>

## Divination From The Holy Quran

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا تَتَفَأَّلَ  
بِالْقُرْآنِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from one of his men,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You must not (derive) omens (prophecies) from the Quran (*Fa'al*)'.<sup>71</sup>

## The Holy Quran As A Comfort In Loneliness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ  
الرُّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَمَا اسْتَوْحِشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِي  
وَ كَانَ ( عَلَيْهِ السَّلَام ) إِذَا قَرَأَ مَالِكِ يَوْمَ الدِّينِ يُكْرِرُهَا حَتَّى كَادَ أَنْ يَمُوتَ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: '(Even) if (all) the ones in the east and the west were to die, I<sup>asws</sup> would not be lonely if the Quran happens to be with me<sup>asws</sup>'. And it was so that whenever he<sup>asws</sup> recited **Master of the Day of Judgment [1:4]** he<sup>asws</sup> would keep on repeating it until he<sup>asws</sup> would almost be dying'.<sup>72</sup>

<sup>69</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21

<sup>70</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 22

<sup>71</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 7

<sup>72</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 13

## Decorative Writing Of The Holy Quran

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْوَرَّاقِ قَالَ عَرَضْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كِتَابًا فِيهِ قُرْآنٌ مُحْتَمٌ بِالذَّهَبِ وَكُتِبَ فِي آخِرِهِ سُورَةٌ بِالذَّهَبِ فَأَرَيْتُهُ إِيَّاهُ فَلَمْ يَعْجَبْ فِيهِ شَيْئًا إِلَّا كِتَابَةَ الْقُرْآنِ بِالذَّهَبِ وَ قَالَ لَا يُعْجِبُنِي أَنْ يُكْتَبَ الْقُرْآنُ إِلَّا بِالسَّوَادِ كَمَا كُتِبَ أَوَّلَ مَرَّةٍ .

Ali Bin Ibrahim, from his father, from Safwan, from Ibn Muskan, from Muhammad Bin Al Warraq who said,

‘There was displayed to Abu Abdullah<sup>asws</sup> a Book in wherein was Quran (Verses) sealed by decorations with the gold, and at the end of it was a Chapter written in gold. So he<sup>asws</sup> saw it but did not fault anything in it except for the writing of the Quran with gold, and said: ‘I<sup>asws</sup> do not like it if the Quran is written except with the black (ink) just as it was written the first time’.<sup>73</sup>

## Recognising the Wilayah from the Holy Quran

العياشي: عن ابن مسكان، قال: قال أبو عبدالله (عليه السلام): «من لم يعرف أمرنا من القرآن لم يتكف الفتن».

Al Ayyashi- From Ibn Muskan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The one who does not recognise our<sup>asws</sup> matter (Wilayah) from the Quran, would not be saved from the strife’.<sup>74</sup>

<sup>73</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 8

<sup>74</sup> تفسير العياشي 1: 1 / 13 .